Reclaiming Palestinian History: An Analytical Study of Ancient Arabic Language

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Introduction

Palestinian history has become one of the most obfuscated histories of today as a result of the stranglehold on the study of Palestine and the ancient Near East. Palestinian history has been denied a place in western academic discourse. This research approaches ancient Palestinian history based on linguistic theory, i.e. the analytical and critical study of ancient Arabic language. The question is how linguistic theories can contribute to reclaim the history of Palestine. It is assumed that a critical reassessment of the origin of Palestinian history is possible through the study of ancient Palestinian linguistics. An academic linguistic approach ensures that the study of languages is integrated into a larger context. It aims at introducing Palestinian history as a more readily accessible field of study no longer monopolized by exclusivist biblical studies.

When we relate Islamic literature to predating ancient eastern religions and history as major sources of reference rather than referring to Jewish and Christian sources, we have to investigate the authenticity of their views. In order to gain a comprehensive understanding of the development of Arabic ancient civilization, the researcher considers it essential to assess linguistic theories developed by Muslim scholars. Major primary sources constitute the extant ancient scriptures which reflect the stages of ancient eastern civilization. The first part of our analysis addresses linguistic theory focusing on the plethora of documented social interaction of various ancient Near Eastern societies. The history of ancient Palestine has been continuously sidelined by the domineering branch of biblical studies focusing on the history of ancient Israel, and thus, in order to restore balance, it is imperative to give the study of Palestinian history back its identity as ‘Arab history’.

The Creation of an Israelite State

The most enduring cultural myth of the Jewish people is the idea of the 'Promised Land'. The propagation of 'Palestine' as the 'true Jewish homeland' continues to this day among the circles of biblical studies and thus denies ancient Palestine its own history. According to Keith W. Whitelam[1], "It`s concern with the broad themes of history, settlement, demography and economy was conceived to be an antidote to the standard histories of ancient Israel based upon the biblical traditions which have dominated biblical studies since the nineteenth century. Biblical studies never gave chance to ancient Palestinians (= Arabs) as the original settlers of the land".[2]

The establishment of a modern Israelite state was not called for until the nineteenth century when The British Crown was extending its rule over Arab countries in the Near East. Ancient Palestinian history had never been part of the western school curriculum. Although Palestine was propagated as the Jews' 'Promised Land', critical voices insisted which argued that the idea of a 'glorious ancient Israel' was a misreading and a blunt misinterpretation of Biblical tradition completely divorced from historical reality[3]. Academic circles then went on search for objective sources of proof, such as relics from the Paleolithic, Mesolithic, Neolithic, Chalcolithic and Mesopotamia age. Such a study of objective historical evidence to support the original identity of ancient Palestine can be further extended to include linguistics studies. The linguistic evidence preserved of the spoken ancient languages can objectively mirror the historical reality of ancient Palestine -- freed of the one-sided approach of biblical studies which has hitherto claimed the study of ancient Palestine as the exclusive preserve of Western scholarship.

Numerous remarks by western 'figures of authority' clearly express the self-serving nature of Western biblical studies which categorically denies the very existence of ancient Palestine.

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[1] Keith W. Whitelam, 1996, The Invention Of Ancient Israel, London: Routledge, p.1
[2] As we discussed earlier
[3] Keith W. Whitelam, The Invention Of Ancient Israel, p.3

Albright[4] noted:

> From the standpoint of the present study, this table reflects the writer`s conviction that the Graeco-Roman civilization of the time of Christ represented the closest approach to a rational unified culture that the world has yet seen and may justly be taken as the culmination of a long period of relatively steady evolution… It was, moreover about the same time that the religion of Israel reached its climatic expression in Deuteron-Isaiah and Job, who represented a height beyond which pure ethical monotheism has never risen. The history of the Israelite and Jewish religion from Moses to Jesus thus appears to stand on the pinnacle of biological evolution as represented in Homo Sapiens, and recent progress in discovery and invention really reflects a cultural lag of over two millennia, a lag which is to be sure, very small when compared to the hundreds of thousands of years during which man has been toiling up the steep slopes of evolution.

We note that Albright does not consider Palestinian civilization prior to the advent of Moses followed by the Romans. Curiously he seems ignorant of the ancient history of Palestine. Nevertheless, his summary is approved by Alt[5] who confirms:

> History here has something very significant to say; it shows the empire created by David and Solomon with such amazing speed to be a swing of the political pendulum, which went too far, beyond the prevailing inclinations and capabilities of the people of Palestine at the time, to make possible for it to stay longer, let alone permanently, in this position and it makes apparent that actually only the principle of the nation state, which was a very early, if not the earliest, type of political organization in the country, fulfilled the requirements of the peoples concerned and enabled some sort of balance to be set up between them.

Under the 'people of Israel' we can understand two different kinds of people; the inhabitants of the modern state of 'Israel' and the ancient Jews. Both people have no shared origins, since modern Israelis are mostly from Ashkenasi extraction, i.e. Judaized Eastern Europeans. The original or ancient 'Banu Isra'il Asbath were scattered and

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[4] Albright, 1957, From the Stone Age to Christianity: Monotheism and the Historical Process, New York Doubleday, p.121-122

[5] A. Alt., 1966, Essays on Old Testament History and Religion, Oxford Blackwell, p. 237

enslaved by foreign conquerors of Palestine from Sargon, Sheqhoq, the King of Babylon Nebuchadnezar, followed by the Ptolemies, Seleucids, Romans and later Christians. From a Muslim historian's point of view, the ancient Bani Israel were either idol-worshippers or 'Muslims', i.e. those who followed Prophet Moses and his successors and are deemed believers.

Albright interprets the original people of Palestine from an exclusivist biblical angle, albeit with added archeological facts when he states that

> The population of early Israelite Palestine was mainly composed of three groups: pre-Israelite Hebrews, Israelites proper and Canaanites of Miscellaneous origin. The Hebrews coalesced so rapidly with their Israelite kindred that hardly any references to this distinction have survived in biblical literature and the few apparent allusions are doubtful. The Canaanites were brought into the Israelite fold by treaty, conquest, or gradual absorption`[6].

His use of the term 'miscellaneous' is highly inappropriate and misleading, for the Canaanites were -- by right of custom -- the original dwellers of Palestine. Ancient Palestine itself was known as the 'Land of the Canaanites.[7]

Albright further adds insult by portraying Canaanite civilization as an inferior culture of idol worship and primitive customs:

> Thus the Canaanites, with their orgiastic nature worship, their cult of fertility in the form of serpent symbols and sensuous nudity, their gross mythology, were replaced by Israel, with its pastoral simplicity and purity of life, its lofty monotheism, and its lofty monotheism, and its severe code of ethics. In similar with he coated `a millennium later, the African Canaanites as they still called themselves, or the Carthaginians, as we call them, with the gross Phoenician mythology which we know from Ugarit and Philo Byblius, with human sacrifices and the cult of sex, were crushed by the immensely

[6] Albright, From the Stone Age to Christianity: Monotheism and the Historical Process, p.279

[7] Gosta W. Ahlstrom, 1993, The History of Ancient Palestine from the Palaeothic period, p.58

> superior Romans, whose stern code of morals and singularly elevated paganism remind us in many ways or early Israel [8].

Two other historians, Laqueur and Rubin,[9] claim that European Jews who ‘returned’ to ‘Israel’ were returning to ‘the land of their forefathers’ and not – as objective modern history teaches us -- to occupy a land which was not their own, i.e. that of modern Muslim Palestinian Arabs, the successors of the ancient Canaanites:

> The land of Israel was the birth place of the Jewish people. Here their spiritual, religion and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world; exiled from the land of Israel the countries of their dispersion, never ceasing to play and hope for their return and the restoration of their national freedom. Impelled by this historic association, Jews stove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace, yet they prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country and looked forward to sovereign independence.

From an Islamic historical perspective, ‘Israel’ ceased to exists with the Jews’ expulsion by foreign powers. God promised the land of Palestine to the ‘Muslims’ of Bani Israel, i.e. the righteous and just members of the Jewish community who followed their prophets, not to those who are claiming that they are ‘Israel’ today. It cannot be repeated too many times that historically and factually that today’s Israeli Jews are originally Khazar-Turkic people who were forcefully judaized and settled in Russia and eastern Europe[10] long after the original ‘Banu Israil’ had ceased to exist as a people.[11] Palestinian history has been gravely distorted in order to suit so-called ‘biblical claims’ on Palestine,

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[8] Albright, From the Stone Age to Christianity: Monotheism and the Historical Process, p. 280-1

[9] W. Laqueur and B. Rubin, 1969, The Israel and Arab Reader: A Documentary History of the Middle East Conflict, New York: Penguin, p 125

[10] M. M. Saleh, 2001, Isu Palestin, Trans. Haji Ahmad Kamal Mohammed, Kuala Lumpur: Darul Fajar, p. 29

[11] Z. al-Fatih, 1983, Yahudi al-*Yawm… laisū* yahūdan, Beirut:Dar an-Nafāis, p.12

and as such it is imperative for modern scholarship to challenge the unsound and mostly concocted evidence brought forward to be questioned, revised and modified. Historical sources have been wrongfully interpreted and sidelined by elaborate fictional accounts of questionable authenticity.

Ancient Palestine

The Canaanites dominated Palestine around 2500 B.C.E,[12] and the earliest inscription of the name of Palestine -- P.L.S.T.N – is found in ancient Egyptian cuneiform script. It was named so by a people living in the coastal areas of the Aegean Sea who intermingled with the Canaanites.[13] They built 200 towns such as Asqalan, Aka, Haifa, Khalil, Usdud, Biir Saba`a and Baytlaham[14]. According to historians and archaeologists,[15] Palestinians were made up of Canaanites and other Arab tribes populating the area[16] before and after the rise of Islam. Another name for the biblical land of 'Canaan'[17] was Lūkinaah num mes `Canaanites' mentioned in a writing preserved from ca. 1700 B.C.E.[18] Prophet Ibrahim (Abraham) migrated from Iraq to Palestine around 1900 B.C.E., that is two hundred years earlier. The land was then ruled by King Sadiq who supported Ibrahim in the spreading of his message.[19] His faith and traditions were continued by Ibrahim's descendants until the death of King Sulayman (Solomon) 963-923 B.C.E. Palestine was then divided into two parts. One part was put under the rule of Israel 923-721 B.C.E. and later attacked by Sargon II of Assyria who banished the Israelites to Harran, Khaibar, Kurdistan and Persia, while people of Aram (Aramaeans) occupied the reminder of the land. The second part was ruled by Judah from 923-589 B.C.E. with Jerusalem as capital. His rule weakened and was taken over by King Sheshonq of Egypt. However, the latter's rule soon was threatened by the Babylonian king Nebuchadnezar who attacked and destroyed

[12]Ibid, p.9, see N. Zabib, 2001, at-Tarikh al-Haqiqi lilyahud munzu nash`tihim al-*ū*la, Beirut:Dar al-Hadi, p. 18

[13] M.A. al-Amiri, 2002, As-Syia` an-Nur al-Qudus al-Arabiyah Urubah Filastin fi at-Tarikh, al-Jordan: Aman al-Kubra, 1/37.

[14] Al-mawsu`ah al-filasteen, 1990, Damascus: Hai`atu al-Mawsu`ah al-Filastin, 3/271-279 and 660-670

[15] L.B. Ahmad, 1982, *Min Manzuri al-Athar al-Antharubulūjī, Majallah al-Faysal*, al-Adad 79, Riyadh.

[16] S. al-Saleh, 2007, Dirasat fi al-Fiqhi al-lughah, Dar al-Ilm li-l-malayin: Lebanon, pp. 49-50

[17] G. W. Ahlstrom, The History of Ancient Palestine from the Palaeothic period, JSOT Press, p. 58

[18] See N. Zabib, at-Tarikh al-Haqiqi lilyahud munzu nash`tihim al-*ū*la, p. 58

[19] M. M. Saleh, Isu Palestin, p. 14

Jerusalem and Haykal, where 40,000 Jews were taken captive in 586 B.C.E. While Israelite rule rose and soon crumbled after four centuries and foreign powers had taken over political and economic control over Palestine, its original inhabitants – the Canaanites and other Arab tribes – remained firmly settled.[20] During 539-332 B.C.E. the Persian king Cyrus offered his Jewish subjects to return to Palestine but only a small number of them actually returned to Palestine. Under Greek rule 332-63 B.C.E. the Jewish populace was granted autonomy but failed to protect Palestine from the attacks of neighboring foreign powers such as the Ptolemics, Seleucids and Romans.[21] When Rome granted autonomy to Palestine, Jews were prohibited from entering Jerusalem and the numbers of those remaining settled in Palestine declined substantially. The Canaanites and other Arab tribes remained the majority until their land was opened to Islam in 636 C.E. until 1917 C.E. which nearly covers a period of 13 centuries.[22]

The Origins of Semitic languages

`Semitic` is a word introduced by Schlozer[23] in 1871 to denote the group of languages evolved from Aramaic, Pheonic, Hebrew, Arabic, Yemen, Babylonian and Assyrian.[24] He understood them to be languages of the descendents of Prophet Noah.[25] From the time of the Upper Palaeolithic age,[26] the descendents of Adam were the founders of human civilization. Their success depended on the stability of their political, cultural and geographical structures, and linguistic study is a vital aid in the analysis of their development. The major written cultures of the ancient Near East have produced the largest body of material providing with a sound basis for subsequent reflections on their linguistic diversity and attempts at contrastive linguistics with Mesopotamia.[27] E.

[20]Ibid, p.17, A. A. al-Wafi, Fiqh al-Lughah, p.34
[21] Ibid, p.17; see also N. Zabib, at-Tarikh al-Haqiqi li-l-Yahud Mundhu Nashatihim al-ūla, p. 18
[22] Ibid, p.18; M. M. Saleh, History of Palestine, al-Falah Foundation: Egypt, p. 20
[23] German Orientalist whose theory is not supported by Arab scholars who coined the rival term 'Jazariah' or 'Urubah'; see A. A. al-Wahid and J. A. Kamaludin, al-Harakah al-Tawilah fi al-Lughat as-Samiyat, p.15
[24] A. A. al-Wafi, 1988, Fiqh al-Lughah, Cairo: Dar al-Nahdah, p. 6
[25] G. Roux, 1965, Ancient Iraq, London: George Allen and Unwin Ltd, p. 124
[26] Relating to the time when humans first started to make tools out of stone.
[27] E. Reiner, 1990, Linguistics in the Ancient Near East in History Of Linguistics, edit. G. Lepschy, London: Longman, p.61

Reiner[28] asserted that at the beginning of recorded human history there existed two major languages side by side, Acadian[29] and Sumerian.[30] He assumed that the Acadian of the Semitic people spread to Mesopotamia by way of migration around 4ooo B.C.E.[31] If we look at the Upper Paleolithic, Mesolithic[32], Neolithic[33] and Chalcolithic[34] times.

When Adam and Eve were expelled from Paradise, so the medieval Muslim historian Ibn Kathir,[35] Adam found himself in India on a mountain called Wasim in the valley of Bahil between ad-Dahnaj and al-Mandal, and Eve in the land of Mecca[36]. However, Ibn Abi Hatim narrated from Ibn ‘Abbas that Adam descended in Dihna situated between Mecca and Ta’if. According to Al-Hassan, Adam descended in India, Eve in Arabia, Iblis in Bodistiman, Iraq, and the serpent in Isfahan, Iran[37]. According to Abu Musa al-Ash’ari said that before Allah ordered Adam to descend from Paradise to Earth, he taught him the names of all things and provisioned him with crops.[38] According to some narrations they (Adam and Eve) met in ‘Arafah.[39].

The question then is: what language did Adam speak? According to Raphael Loewe,[40] a historian of ancient Babylon, purported to show from the Scripture that Aramaic may had

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[28] Ibid, p.61
[29] Also called Assyro-Babylonian.
[30] Was supported by F. Hijazi, 1980, `Tarikh Muqāran F*ī Ḍau` al-Turath al-Lughāt as-Sāmiyah*, Dār al-Gharīb: al-Fujālah, p. 151
[31]Ibid, p.151
[32] Denoting the middle period of the Stone Age between the Paleolithic and Neolithic period also called Middle Stone Age. The New Oxford Dictionary of English, Oxford University Press, 1999, p. 1161
[33] Period of history began around 8000 B.C.E. when humans began to make stone tools, grow their food and live in permanent committees, when ground or polished stone weapons and implements prevailed. (see Ibid, p.1242)
[34] Relating to the period in 4000 to 3000 B.C.E. in the Near East and South Eastern Europe when weapons and tools were made of copper, period still largely Neolithic in character, also called Eneolithic (see Ibid, p. 301)
[35] Ibn Kathir, al-Bidayah wa Nihayah, Maktabat al-Ma`arif: Beirut, p. 98
[36] See Qism al-Abhath wa al-dirasat al-Islamiyyah, Qisas al-anbiya`, Darul al-Mashari`:Beirut, p.30; Ibn Kathir, al-Bidayah wa Nihayah, pp.98-99; and Gordon Darnell Newby, The Making of the Last Prophet, University of California Press, 1989, p. 38
[37] Sahih al-Bukhari, Stories of the Prophets; Ibn Kathir, Trans. Muhammad Mustafa Gemeah, Stories of The Prophets, Umm al-Qura: Cairo**,** p.26.
[38] Ibid, p.26
[39] Originally means “place to know each other”; see al-Bidayah wa-Nihayah, Ibn Kathir, vol 1, p.?
[40] See his article “Hebrew Linguistic in History of linguistics”, p.103.

been the language spoken by Adam. Yet, if Adam spoke Aramaic, how could he receive a direct command from God in Arabic? The Qur'an states:[41]

"وقلنا يآ دم اسكن أنت وزوجك الجنّة وكُلاً منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين

We said: 'O Adam! Dwell thou and thy wife in the garden and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.'

وعلّم آدم الأسماء كلّها ثمّ عرضهم على الملائكة فقال أنبؤني بأسماء هؤلاء إن كنتم صادقين

And he taught Adam the nature of all things; then he placed them before the angels and said: `Tell me the nature of these if ye are right.'

If we believe that the Qur'an is the word of God revealed directly and without interpretations, so God's conversation with Adam has been preserved exactly as it was revealed. If God spoke Arabic with Adam, Arabic then must have been his native language and that of his descendants and thus Loewe's assertion should be revised. It seems more plausible that Adam was taught not only the names of all things but also the art of writing (on clay)[42] which he passed on to his descendants, for the just governance of the world and writing, i.e. recording are inseparable from each other.[43] Is it possible – as some historians assert – that the first language of mankind had been Arabic which lateron developed the Aramaic dialect?[44] If so, Aramaic did not prelude Arabic but has to be considered its offshoot, as argued by M.R.N. Zauq who stipulates that Arabic formed the root of Qahton, Adnan, Hebrew and Aramaic[45]. His theory is supported by G.T. Yaseen whose research into Mesopotamian civilization led him to establish the theory that the Sumerians received Acadian immigrants from Arabia. While Sumerian culture

[41] Al-Baqarah 35 and 31.
[42] See Ibrahim Ḍomrah, 1987, al-khat al-arabi juzuruhu wa tatowiruhu,, Jordan: Maktabah al-Manar, p.11, He was the first man in the earth spoke Arabic, see M. R. Nasir Zawq, Nasab al-Arab, Majallah Arab, August 2006, p.2
[43] M. R. Nasir Zawq, Nasab al-Arab, p.11, M. I. al-Numani, al-Isra` wal-Mi`raj, edit. Abdul al-Qadir Ahmad Ato` Cairo: Maktabat al-Quran, p.77
[44] Ibid, p.2
[45] Ibid, p.2

was more advanced,[46] their languages integrated and formed the ancient Semitic language.[47]

How they got their name (The Origin of Semitic languages)

Around 2400 B.C.E Semitic people migrated to eastern Mesopotamia, settled in the vicinity of the Dajlah river and erected the city of Assur. A part of the migrants moved further south and mixed with the original populace. The migration process is the map shows below (figure 1)[48] and the Ancient Arabic words characters and writings[49]:

[46] S. N. Kramer, 1963, The Sumerians, their history, culture and character , Univ. of Chicago Press, pp.73-269.
[47] According to Schlozer, all people of language were descendants of Sam, the son of Noah.
[48] Hadi Nahar, 2002, al-Asas Fi Fiqhi al-Lughah al-Arabiyah wa Arwamathǎ, Jordan :Dar al-Fikr, Figure 1 p.58.
[49] See Ibrahim Ḍomroh, al-khat al-arabi juzuruhu wa tatowiruhu, figure 2, p.40, figure 3, p.34, figure 4, p.33, figure 5, p.22, Ahmad Arhim Habuw, 1993,Tarikh as-Syarqi al-Qadim, Syria:Darul al-Hikmah al-yamaniyah,263.

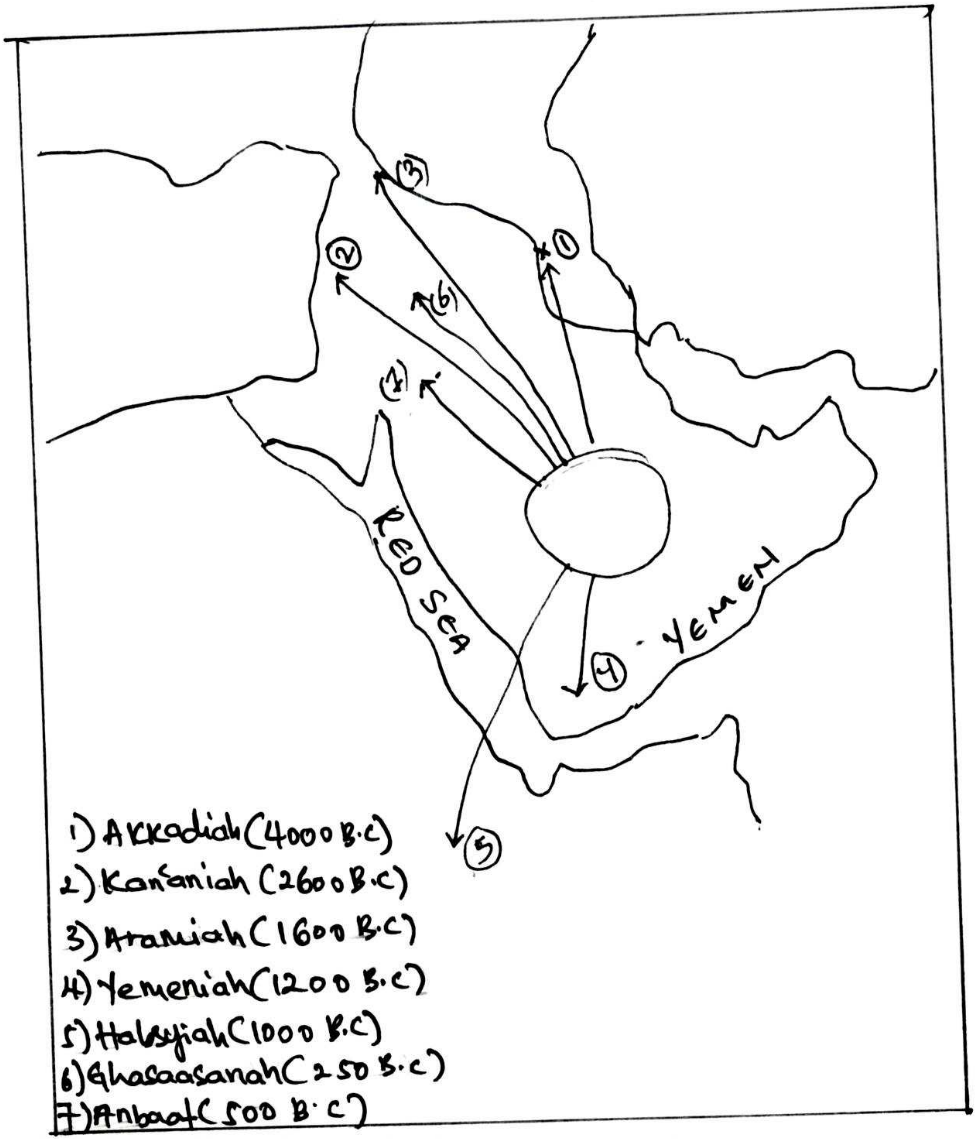
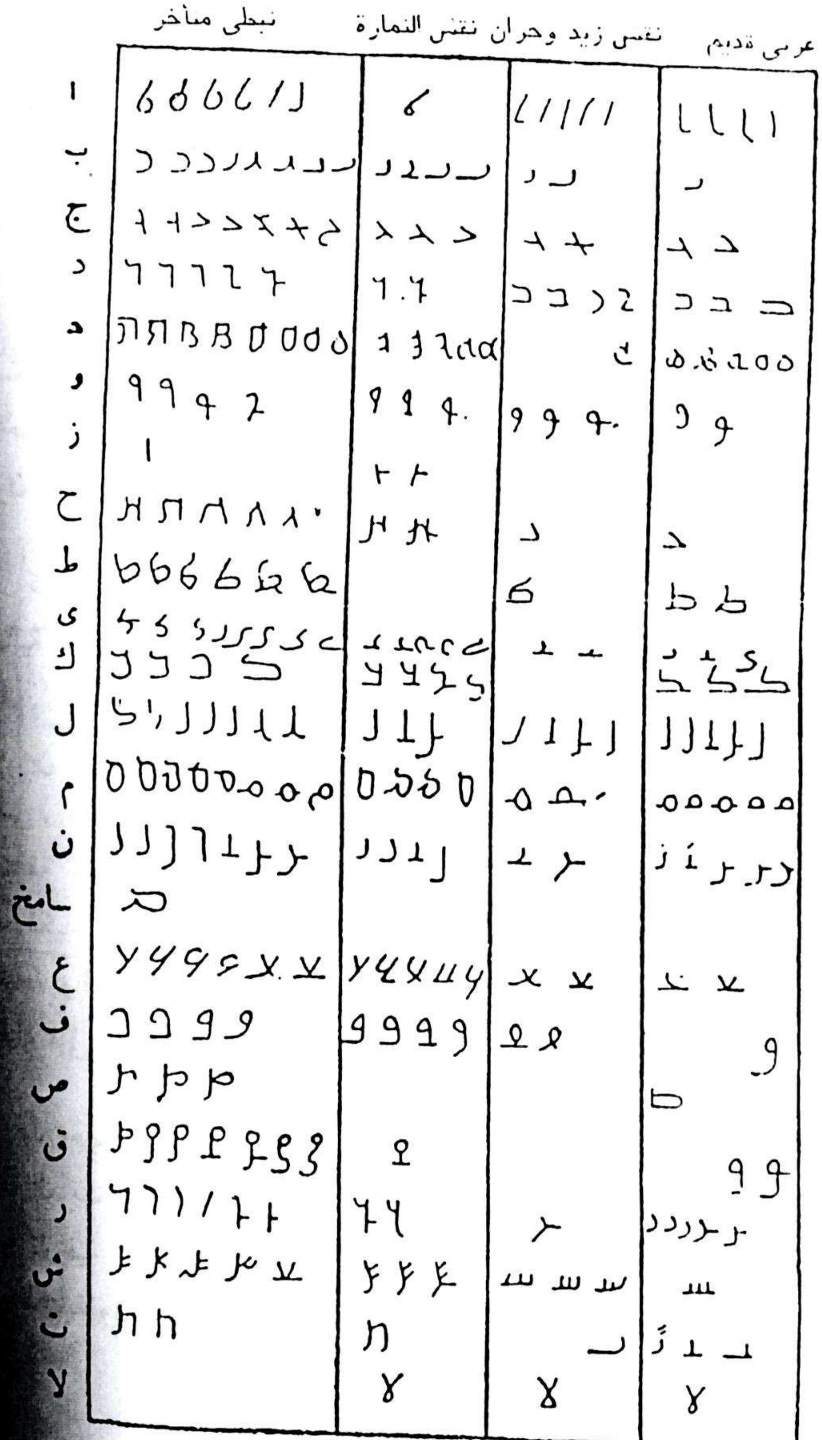

RED SEA
YEMEN
1) Akkadiah (4000 B.C)
2) Kan'aniah (2600 B.C)
3) Aramiah (1600 B.C)
4) Yemeniah (1200 B.C)
5) Habsyiah (1000 B.C)
6) Ghasaasanah (250 B.C)
7) Anbaat (500 B.C)

FIGURE 2



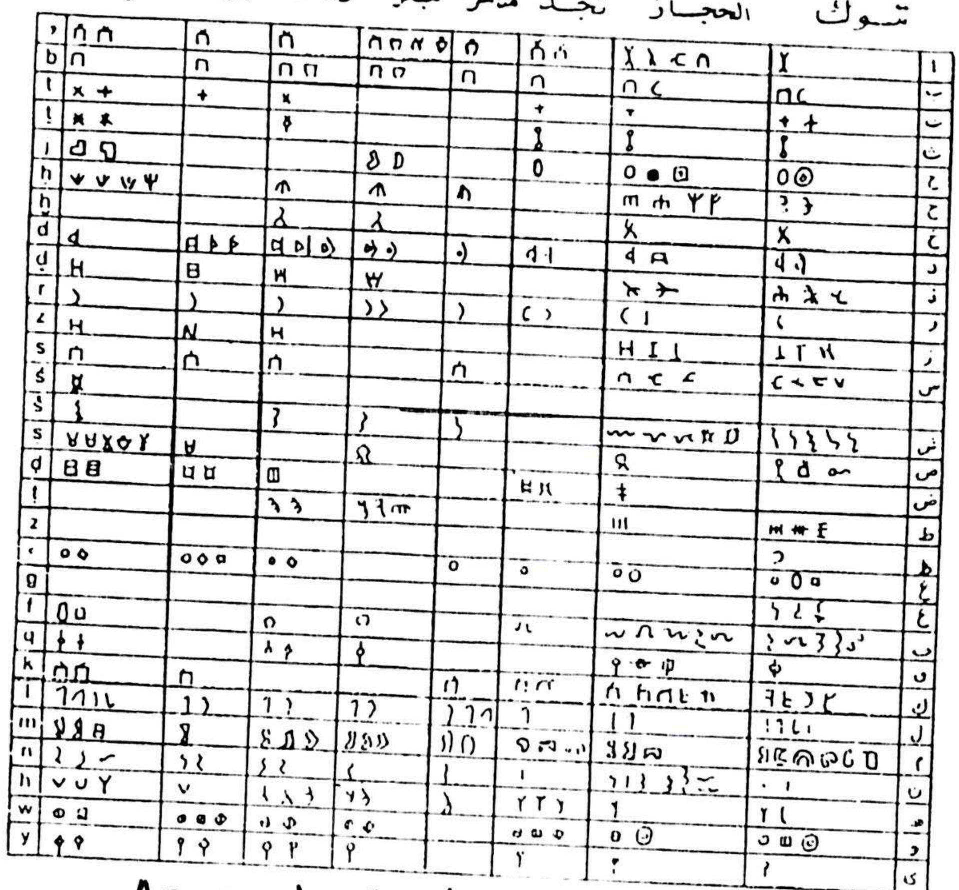
Ancient Arabic Words Characters

FIGURE 3

قائمة نقوش الحجاز ونجد

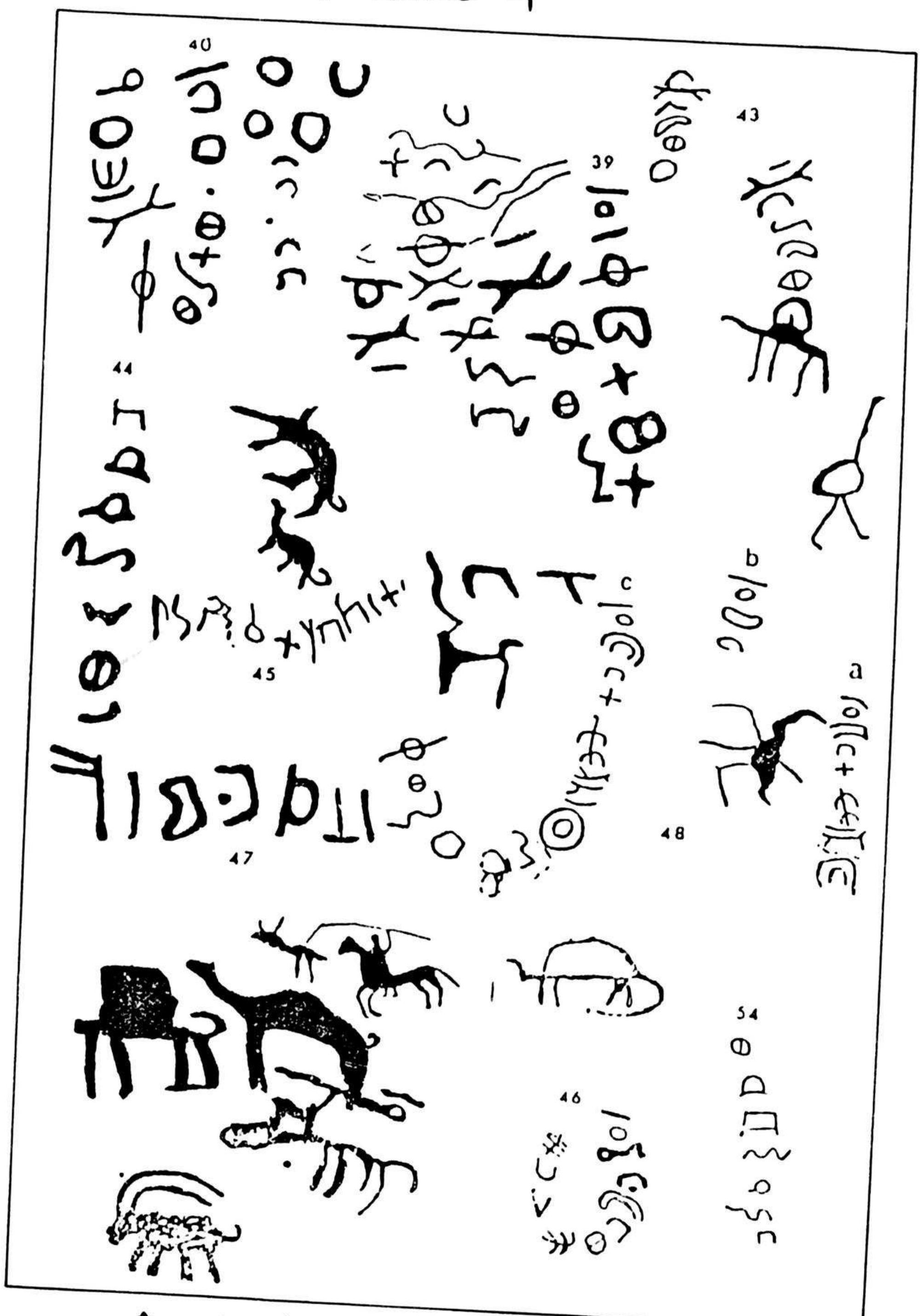
اللحياني الثمودي

تبوك الحجاز نجد متأخر مبكر ودان الجوف تيماء



Ancient Arabic Words Characters

FIGURE 4



Ancient Arabic Writings

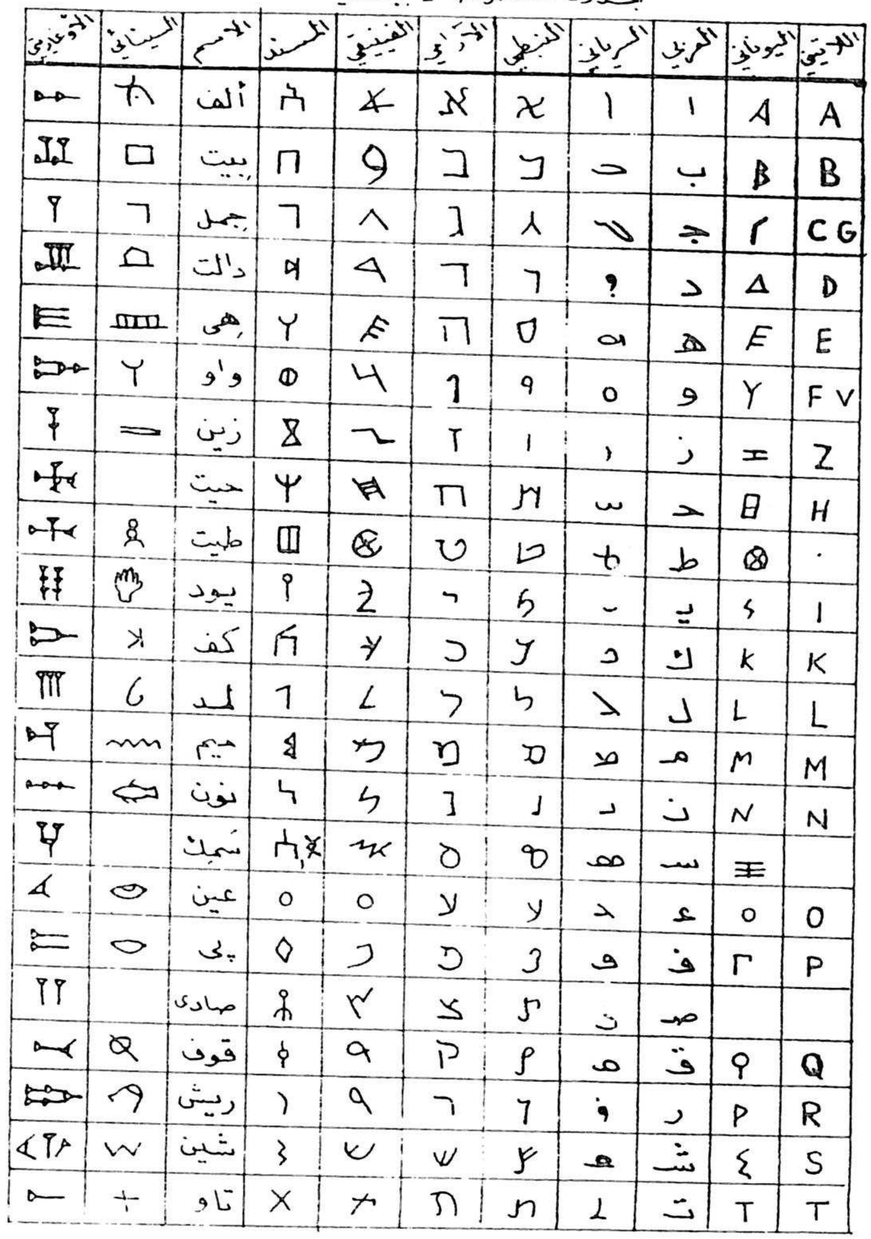
FIGURE 5



Ancient Arabic Writings

FIGURE 6

جدول الخطوط الأبجدية



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The language that developed through this migratory process was called Acadian or Babylon-Assyrian.[50] The two major cities entertained ties with other cities like Tel al-Emrnah as indicated by the evidence of scriptures[51] written in Acadian ca. 1411-1358 B.C.E. It is assumed that Acadian represents an eastern branch of the Semitic family of languages.

According to E. Reiner,[52] a group of bilingual texts composed around 1000 B.C.E. contains numerous syntactic faults in the Sumerian version -- a calque on the Acadian. This suggests that the Sumerian version was added subsequently, either because of the need for a Sumerian version for cultic recitation or simply to lend more authenticity to the text.[53] Conclusive evidence that Acadian was the formal language was uncovered when two Acadian tablets were unearthed in Ghaza written in cuneiform script which contained contracts relating to the sale of land and dated according to the Assyrian calendar by the eponym of the year. Based on this find Zinger inferred that cuneiform script had survived in Canaan from the Amarna period onwards serving as the official script for legal documents when the Assyrians were the undisputed masters of Palestine. A small limestone fragment bearing Assyrian characters was found in Samaria issued during the reign of Sargon[54].

Arabic Language as the Root of Semitic Languages

As we have discussed earlier, the Semitic languages which – as postulated by Schlozar – consisted of Acadian, Sumerian, Aramaic, Siryani, Egyptian, Ethiopian, Arabic and Hebrew. However, a group of linguists argue that Arabic had assumed its classical form not shortly before the seventh century C.E. but actually already during ancient times and as such has to be considered the main stem from which all other Semitic languages

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[50] A. A. al-Wafi, Fiqh al-Lughah, p.27
[51] Contains narratives of Egyptian kings such as Akhenaton and Amhotep 1 & 11, see Ibid, p27
[52] E. Reiner,` Akkadian` in history of linguistics, p. 88
[53] Ibid, p.90
[54] A. Lods, 1996, The Prophets and the risen of Judaism, translated by S.H. Hooke in the History of civilization, edit. C.K. Ogden, London: Routledge, p. 3

evolved later on.[55] There is linguistic evidence which would indicate that Arabic was the mother of all ancient Semitic languages[56]:-

	Arabic	Hebrew	Syriac	Ethiopian	Assyrian
Istifham	Mā	Mā	Mā	Mī	Mī
Nafi	Lā	Lā	Lā	Lā	Lā
Ḍomir naṣob	Nī	Nī	Nī	Nī	Nī
Nouns	Tanawwūr	Tannūr	-	-	Tinnūru
	Lisān	Lāšōn	Leššānā	Lesān	Lišānu
	Šayṭān	Šaṭān	Sāṭānā	Sayṭān	-
	Ful	Pūl	-	Fūl	-
	Ķassīs	-	Ķaššīšā	Ķasīs	-
	Atān	Āṭōn	Attānā	-	-
Al-Mutaʿaddi ajwap	Šāma	Šām	Sām	-	-
	Šāba	Šāb	-	-	-
	Dāna	-	Dān	-	-
	Baķā	Bāķā	Bkā	-	-
	Banā	Bānā	Bnā	-	-
	Balā	Bālā	Blā	-	-
Al-Mutaʿaddi	Ğalā	-	Ğālā	Ğlā	-

[55] The spoken and written Arabic before the revelation of the Qur'an in the seventh century was different, the Arabic spoken by prophet Ismail was the dialect of the Quraysh. See M R Nasir Zawq, 2006, Nasab al-Arab, p.7

[56] H. A. Kamaludin, 2007, *al-Harakah At-Ṭowīlah Fi al-Lughāt as-Sāmiyāt*, Maktabatul al-Adāb: Cairo, pp. 41-44 and 2007, *al-Imālah fi al-Lughāt as-Sāmiyyah*, Maktabatul al-Adāb: Cairo, pp. 27-30

Al-Akhir	Talā	-	-	Tlā	-
	Ḥaliya	Ḥālā	Ḥlī	-	-
	Hayiya	Ḥāyā	Ḥyā	-	-
	Raḍiya	Rāṣā	R‹ā	-	-
	Abā	›ābā	-	Abaya	-
	Bakā	Bāķā	Bkā	-	-
Ijtima‘ al-Harakāt at-Tawīlah fi al-Kalimah	Kibārunā كبارنا	Wālaylā وليلا	Nāšā قوم	Samāyāt سماوات	-
	Hārātunā حاراتنا	Ālay عليّ	Abdāyā إفساد	-	-
Al-Ḍomah	Yaķūlūna يقولون	Mō›ăbiyyōt مؤابيات	Šūbķūh اتركوها	Zaye›ehzōmū الذي يأخذهم	-
	Manṣūrūna منصورون	-	Abūkūn أبوكم	Yenaḍhōmū يحطمهم	-
	Maķhūrūna مقهورون			Fenōtōmu طريقهم	-
Al-Kasrah	Tabi‹ina تبيعين	Ṣadiķim أبرار	Šbikin مغفورة	Yebêlanī يقول لي	
	Ğari›īna جريئين	Yêmīnī يميني	Smīkīn متكئ	-	
Associate in meaning	Uht أخت	Āhōt	Ḥāṭā	Eht	Ahatu
	Bala‹a بلغ	Bāla‹	Bla‹	Bala‹a	Belu

	Ba‹ir بعير	Bê‹ir	B‹īrā	Ba‹rāwī	-

Obviously, these ten linguistic samples display undisputable similarities. The variant pronunciations indicate the development into different dialects stemming from an identical root. A. Sulaiman[57] and H Nahar[58] proposed to exchange the common term 'Semitic' with 'Jazariyah' as a means to correctly denote the relation of the branches to the Arabic stem or 'Ur'language. As such, Acadian, Babylonian, Assyrian, Caldaean and Aramaic tribes in Mesopotamia had its origin in ancient Arabic civilization.[59]

Conclusion

It is the authors' hope that this article may contribute towards a more accurate understanding of ancient Palestinian history. Linguistic evidence and theory can indeed support in developing a new and more differentiated approach to this subject. Arabic has to be considered the original language of the indigenous inhabitants of ancient Palestine who subsequently developed into Mesopotamian civilization. The linguistic corpus should serve as the basis of social interaction. Much more research needs to be carried out to unearth and produce more detailed evidence to relate the history of ancient Palestine with ancient civilization in the Near East as we know it.

[57] Amir Sulaiman, 1992, al-Iraq Fi at-Tarikh al-Qadim, Baghdad:Mousul University, p.124
[58] Hadi Nahar, 2002, al-Asas fi Fiqh al-Lughah al-Arabiyah wa Arwamath*ā*, Jordan :Dar al-Fikr, p.78
[59] Hari Sakiz, 1989, ʿẓomatul Bābil `Mūjiz al-Haḍoraḍh wādī Dajlah wal-Furāt al-qadīmah, Mosul University, p.35

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